

THE NATIVE AMERICAN.

COMMUNICATED FROM NEW ORLEANS.

[For the Native American.]

"Freedom may be a blessing to the virtuous and intelligent, but cannot be conferred on the ignorant, degraded population of old governments without destroying the very foundation of civilized society: uprooting religion and law, and producing a state of anarchy and confusion which the iron rule of a military despot can alone subdue."

In a former communication I endeavored to shew that the same vicious, ignorant, illiterate, and tumultuary population who were from their lawless propensities incapable of acquiring or sustaining rational liberty in their own lands, were equally insusceptible of enjoying or appreciating it in ours, and that consequently, if thrown into our country in immense masses, with capacity to interfere with our institutions in five years, while the native-born American cannot participate in less than twenty-one years, they must eventually preponderate, and finally overpower the American population, and become the rulers,—legislators and "masters" of the American people.—Yes! unless we soon reform this glaring inconsistency in our national policy or organization, the people of the United States will ere long be compelled to exclaim, "Rome has at last found a 'master.'" Native Americans who are opposed to the unwarrantable encouragement of foreign influence in the United States, and even the members of our Native American Associations, and those public men who have dared to proclaim their patriotic opinions, (for it has already become a perilous act to do so) are too much in the habit of disguising their real feelings on this subject, and honeying over the actual truth, by alluding only to "foreign paupers." This is a weak and injudicious course, and is calculated to encourage the impertinence of their foreign enemies, who of course charge us with pusillanimity. We object to all foreign political equality with our native inhabitants, and not to their paupers only.

How many foreigners have ever come to the United States to reside who were not paupers when they arrived? One in a million! Except, perhaps, those who have robbed some banking house, or ran away with the property of their employers! or possibly a few exiles, who, after revelling for years in the official luxuries unattainably bestowed upon them by American family, and who, after swearing perpetual fealty to our government and her institutions, have been ready at the first turn of the political tide in their own countries, (which, in fact, they have never ceased to call so) have hurried home, to discard their pseudo allegiance to America, and if a profitable opportunity offered, to imbue their hands in the blood of her best citizens. The inhabitants of the United States are not a sordid, gripping, and mercenary people, as the note below will serve to illustrate,* and they are infinitely more humane and generous to unknown adventurers from the other side of the Atlantic, or thousands of miles distant, when sick and disabled, than their foreign brethren would be if they had happened to wander beyond the imaginary boundaries of a parish precinct.

It is not, therefore, the privation or pauperism of emigrants which offends us. It is their ignorance, duplicity, and immorality,—their greater familiarity with crimes, and their incapacity to be content with the liberal policy which characterizes our mild form of government. Their continued loyalty and devotion to the land which gave them birth, in positive dereliction of their obligations to this,—their attachment to the habits, manners, and customs of the countries whence they came, together with their indisposition and indeed incapacity to amalgamate with our indigenous population on terms of fair equality, (their motto being "Aut Caesar aut nullus")—their grasping ambition to monopolize every office and all power in the United States, or, in plain English, their intolerable impudence, arrogance and cupidity,—their studiously shunning every act which might promote the interests of a Native American,† and

* Table, showing whence have been derived the various patients admitted into the Charity Hospital, New Orleans, during the seven years last past.

	Natives of the United States.	Natives of Foreign Countries.
In 1821.	1704	2163
1822.	776	1709
1823.	1215	2706
1824.	1677	3247
1825.	1690	4593
1826.	1507	3093
1827.	1806	4917

The annual expense of the city of New Orleans, for charitable purposes, are from one hundred to one hundred and twenty thousand dollars, of which not more than about five thousand dollars are annually expended for the relief of Native inhabitants of the United States.

† So unalterable is this determination on the part of "foreign citizens," (preposterous phrase) and so irradicable the feelings which dictate it, that there are within the compass of my limited acquaintance from fifty to one hundred families, many of whom have been at least 20 years in the United States, (and such is the fact with other foreigners in the United States) who have a foreign butcher, and a foreign baker—a foreign grocer and a foreign milkman—a foreign egg woman and a foreign vegetable vendor, &c. &c., down to the most minute article of domestic requirement; and any foreign citizen would walk a mile to spend six and a quarter cents with "one of his own countrymen," or indeed with any other foreigner, rather than purchase the article he requires of a Native American neighbor.

Americans make no distinction on this subject, but deal with foreigners indiscriminately as with one another, and indeed often, too often, give the foreigner the preference, and thus foreigners always succeed in business better than Native Americans do, and thus outstrip them in the accumulation of wealth, and of that power which wealth bestows.

But "the cream of the joke" is, that foreigners always send their best goods and commodities to "their countrymen," while the too credulous, blinded, and inflated Native American receives only the refuse.

Long may they continue to do so, if they neglect these suggestions.

These may seem like trifling details to introduce into an article purporting to treat of a grave and momentous national question; but, sirs, they are written by one who has for many years scrutinized the exclusive proceedings of foreigners in the United States, their settled disposition towards native citizens, and the quiet and uncomplaining acquiescence of the American people,—one who has watched them in their incomes and their outgoings, and taken notes of their social as well as political usurpation, throughout every part of our beloved country.

After what I have narrated above, it would be utterly superfluous to undertake to illustrate that whenever a foreigner holds a position in our land, which empowers

their uniform distinction, and cautious selection of foreigners only, to serve them or supply them with the various "material" of business or subsistence—their determination (and this has always existed) never to support any Native American for any office when they can find an "old countryman" to vote for, (when the tables are turned on them by Native Americans resolving never to vote for a foreigner, they call it a most outrageous persecution, and raise the discordant and tumultuary howl of faction and disaffection)—their exertions to keep up an identity of foreign name and character, apart from the native population of the United States,—their direct personal dislike to the natives of the United States, and their constant expressions of scorn and contempt for our national character, and their undisguised claims to superiority,—their reverence and admiration of that rascally beggar and agitator Daniel O'Connell, and their liability to be influenced by his opinions and exhortations, which if carried out would either institute a servile war, and bathe our southern country in blood, or sever the Union in twain, and light the torch of domestic discord and civil war between the North and South, which might but mutual extermination could extinguish;—but above all, their unmitigated detestation even "to the shedding of blood" IF THEY DARE, of those Native Americans who have incurred their fiercest wrath and fiery indignation by merely exercising a prerogative guaranteed to them by the constitution, and petitioning our rulers on a subject which cannot affect their welfare or happiness in the slightest degree, viz: to change or abolish the naturalization laws, so as to prevent strangers, aliens, and enemies, now in a distant land, from ever being able at any time hereafter to interfere with the institutions of our country, and possibly to overturn them. (How natural is this desire on the part of Native Americans, and how purely patriotic is the principle which dictates it; but should we succeed in abrogating the naturalization laws, it may not be agreeable to Daniel O'Connell, or some of his friends who may hereafter feel disposed to emigrate to America, or possibly we may be enabled, at some future period, to conduct an election in our cities without turmoil and disorder or tumultuary violence, which are always originated by naturalized citizens.) The above are the real causes which give offence to Native Americans, and those are the circumstances which induce us to deprecate the admission of foreigners (for foreigners, they will always continue to be, no matter to what process we subject them,) to equal political rights with the native population of our land, and not their pauperism or disability, which we always anticipate and expect to be the case, and which, were it not for the circumstances just stated, we would pity and relieve with infinitely more cheerfulness and satisfaction than we do at present.

It is a fact well authenticated in history, that in every case in which a foreign population have emigrated in large numbers to another land, the people of the country to which the influx of foreigners was directed, have, after a time, lost their original moral features and identity of character, and become assimilated to the manners, habits, and characters of the invaders.

What Native American can reflect upon this fact, so fully substantiated by all history, both ancient and modern, but must feel alarmed for the permanency of our Republic?—and what Native American would exchange the plain and unostentatious equality of American institutions for the artificial glare and tinsel of foreign luxury and regality?—or who can contemplate without horror a substitution of the despotic misrule, or vile tumultuary insubordination of foreign factionism, for the primeval purity, simplicity, and obedience of our forefathers to mild, wholesome, and salutary laws?

It is a fortunate circumstance that immigrants cannot transmit to their children (born in our land) all their hostile views, principles, predilections, and reminiscences, (although they do too many) otherwise our beloved Republic would not have endured twenty years. The beautiful simplicity and symmetrical propriety of our governmental fabric would long ere this have given place to the distorted proportions of French Jacobinism, Irish O'Connellism, or English Kings, lords and commons, or to an anarchical comingling of all,—to be corrected by imperial despotism only. Fortunately, although their foreign parents do all they can to induce them to claim, as the highest source of all ancestral pride, their derivation from Ireland, France, England, &c. &c. and even frequently to call themselves, as a matter of boast, English, French, Irish, &c., still from their necessary intercourse with their Native American associates, by the time they reach maturity, their understandings become enlarged, and they begin to believe that a small portion of pride and gratification is to be derived from the reflection that they are native born Americans. This, thank Heaven, is an immutable law of Nature, which if heretofore permitted to operate unrestrictedly, would soon have made us one people, and which, in despite of most unfortunate and injudicious legislation, has so far preserved us but our legislators, as if determined to neutralize this beneficent provision of the great Ruler of the universe, have kept the door of foreign citizenship constantly open. Ten thousand streams of vicious and incompatible foreign feelings, prejudices and disaffections, have been permitted to mingle with the holy current of popular love and veneration for our glorious land and her benign institutions. Strangers, aliens, and enemies have been permitted to acquire equal rights with our native born children, (in one-fourth the time required of them) thus effectually preventing the identity and homogeneity of the American character.

But, sirs, let us not "despair of the Republic;" the tranquility which appears to pervade the surface of the native American feelings on this sub-

ject, him to grant subordinate offices, that no American need expect an appointment, unless it be impossible to find a Native American dragging out a lingering existence in poverty, misery, and obscurity, until he finally yielded up his wretched breath on a dunghill, rather than to witness such a horrible degradation,—than to see his noble spirit subdued and broken down, and his Native American feelings trampled on and violated by the vulgar and oppressive impositions of a foreign despot.

"Straws show which way the wind blows." The above details may not seem so insignificant, or inappropriate, when I tell you that so far have these exclusive feelings extended amongst foreigners, that in many parts of the United States, when a Native American is about entering into business, he is obliged to give a heavy bonus to a foreigner, as a partner, in order to secure a portion of foreign patronage.

When an American goes to a foreign land, to enter into commercial transactions, he has to make great exertions to obtain a reputable native associate of the country to which he goes, in order to secure a portion of the native population of that country; but in America—blind, bewildered, hospitable, unnatural America—he is obliged to seek a foreign associate to sustain his honest exertions in his own land.

As it appears that every fact or circumstance of foreign origin is of sufficient importance to be copied by American newspapers, and that this distinction and exclusion, social, professional, and political, having originated with foreigners, must be worthy of imitation, and should be forthwith adopted by every Native American.

ject, is but the indications of deep and profound emotions which will soon burst forth.

The very steps you are now pursuing prove that the minds of the American people are beginning to be excited on this subject. They are but the faint breathings of the zephyr before the awakening of the tempestuous whirlwind.

The history of the Revolution of North America illustrates that quiet endurance on the part of the American people for a time, is no proof that they will continue to submit to inflictions too long after "forbearance ceases to be a virtue."

"THE NATIVE AMERICAN," that little cloud, no bigger than a man's hand, is the harbinger of an outpouring of popular indignation, which will sweep from our institutions the pernicious statutes which have so long proved a bane and curse to our beloved country. More anon.

A DEMOCRAT.

For the Native American.

SONNET.—No. 1.

NATIVE LAND LOVE.

Bright ray! guide mid the tempest, planet of the storm,
Our Home's protective star, still glittering roll,
And no dark cloud shall veil thy holy form,
Watched by the patriot's eye! Inspirer of his soul!
What would we be without thee? A mighty band
Of desolate hunters on the gloomy fields,
With liberty about our footsteps, but in our souls
No holy love that Native country yields.
Our Native Land! Its quiet grandeur seems
Spread like Elisha's mantle o'er our heart,
To light us, cheer us, fill our souls with dreams
That from our toiling minds, Home never may depart.

TRIAL OF MURDERERS.

The Staunton, Va. Spectator of Thursday last (the 6th instant) contains the particulars of the trial of the three slaves, Andrew, Lucinda, and Caroline, for the murder of the two children of their master, Mr. Mayse, of Bath county, Va.

On the trial, which took place on the day above mentioned, two of the accused, Andrew and Lucinda, were separately arraigned, and the girl Caroline was brought forward as a witness. Her testimony was to the following purport:

On the evening of the murder, Lucinda, her mother, left the house of her master, for the ostensible purpose of gathering blackberries. As she went from the house she told the witness that she must go down towards the school-house, and meet the children, as they came from school, and bring them up to the gate over the hill, and that she would show them another blackberry patch. The witness accordingly took the child of Mr. Mayse which she was nursing, about fifteen months old, and went towards the school-house, until she met the children on their return home.

She readily persuaded them to accompany her to the place designated, which was about 400 yards from the house of Mr. Mayse, on the road, and near the gate which led into one of his fields. The ground on one side of the road, at this point, was in a forest, and on the other was cleared, with the exception of bushes, which had grown up in the field. The situation was quite public for that remote section of the country, as the road was occasionally a good deal travelled.

When the witness reached the point designated, she found the prisoners Lucinda and Andrew, waiting for them, the latter leaning on the fence, with his shirt sleeves rolled up to his shoulders. Almost immediately upon their reaching the spot, Lucinda seized the eldest child, who finding herself so roughly handled, begged Lucinda not to hurt her, as she had never done her any harm. Lucinda made no reply to this prayer for mercy, but catching hold of the head of her victim, she drew it violently back so as to leave the throat fully exposed, and standing behind her held her firmly in this position until Andrew with a single stroke of a shoemaker's knife cut her throat almost from ear to ear.

Lucinda then relinquished her hold, and the poor little innocent, with its eyes rolled upwards in agony, and with uplifted hands, staggered forward describing in her course a half circle, with the blood spouting from every vein and artery, until she fell prostrate upon her face and expired without a groan. The other little victim, terrified beyond expression, at the horrible scene which she had just witnessed, fled into a corner of the fence, and with outstretched arms implored for mercy. But she might as well have appealed to hungry tigers. Andrew rushed upon her, dragged her forth from her place of refuge, and handed her over to Lucinda, who held her in the same position in which her sister had met her horrible fate, and Andrew, with the same instrument of death, to use the language of the witness, "sawed at her neck for some time" until the head was almost severed from the body, and she fell dead without a struggle.

The witness stated that she then ran away to the house, and did not know what the prisoners did or where they went for sometime afterwards.

This dreadful narrative of the witness was sustained by all the circumstantial evidence in the case, and by the testimony of all the other witnesses as to the collateral facts. Upon an examination of the position of the bodies of the children, and the wounds, and the appearance of the ground, it was found that every thing corresponded with the statement of the witness. The body of the eldest lay upon the face, and the blood showed that she must have fallen in that position, as a large quantity of blood had flowed from the wound and was found immediately under the neck.

The traces of blood were also distinctly visible, showing that she had staggered forward and described a semi-circle in her progress, as stated by the witness. The wounds, too, corresponded with her description, for whilst the gash in the throat of the eldest was smooth, and not more than two or three inches in length, that of the youngest was ragged and uneven, and of much greater depth and extent.

Words cannot describe the feeling which was produced upon the bystanders as this dreadful narrative progressed, particularly as the father and the mother of the murdered children were obliged to be present. The deepest emotion pervaded the whole audience. The counsel were so much affected as to be compelled from time to time to suspend the examination; and the poor mother was so convulsed with agony, that she was obliged to be supported, half-fainting, and sobbing as if her heart would break, from the court-house.

A number of witnesses were examined, whose testimony went to establish the guilt of the prisoners, and the Court accordingly pronounced them guilty. The girl Caroline was subsequently arraigned and tried. In consideration of her youth and of the full disclosure she had made, and from a regard to public policy, as well as from the inclusive nature of the testimony, independently of her own evidence, the court acquitted Caroline,

but bound her master over in the penalty of \$2000 for her good behaviour—or in other words for transportation.

The two negroes convicted of the murder are to be executed on the 25th instant.

LATE AND IMPORTANT FROM JAMAICA, W. I.

By the ship John W. Cater, Captain Meade, we have our files to August 13th, inclusive.

The great Emancipation Day for the slaves, August 1st, passed off quietly at Kingston. The churches were crowded, and the negroes with but few exceptions behaved themselves in an orderly manner, though advised to excesses, it is alleged, by the incendiary whites. Among the fetes are enumerated spectacles, bonfires, bull processions, &c., a transparency in the evening on the Parade, which is not particularly described, and which did not have the desired effect on the negroes, who thus spoke of it:

"Hi! warra for show for we freedom on parade—gallows. Warra dis—de nigger bad free, and den put him on gallows! Ha! ha! ha! see de nagur—now him go free free, free for true."

Lieut. Gov. C. J. Doyle had previously prepared the way for this pacific termination to the festivities by publishing a mild and friendly proclamation to the colored inhabitants, exhorting them to peaceful conduct and industry. Many of them seem to be under the illusion that with their freedom the land of the planters also falls into their possession. The total emancipation fell peculiarly hard on the poorer planters, whose existence depended on their three or four slaves. The conduct, at Falmouth, of the Rev. Messrs. Knibb and Blyth, of the Baptist persuasion, is much censured for counselling the free negroes from the pulpit to hold out for high wages, when it is known such seditious recommendation would add to the ruin of the already impoverished planter, and as a consequence bring down civil war and misery upon black and white. Among other anecdotes is related the following dialogue, overheard between master and negro:

Q. I thought you were going to work to-day!

A. Yes, massa, we been thought so too.

Q. When do you intend to turn out again to work, then?

A. We no know yet, massa—bam bye.

Q. Why, if you do not soon I will not employ you again.

A. We no care a d—n, massa, 'cause you no employ me, plenty else bucka will.

Congregated among many of his class, who laughed heartily at the apparent joke.

As one of the pernicious results of suddenly letting loose the negro population, it may be mentioned, that on the night of August 4th, three days after the emancipation, a negro boy, aged 14, stabbed a little white child of Mr. Knibb, cabinet-maker at Kingston; and in doing the deed, exclaimed exultingly, "I am now free!"

In most of the towns in the interior the news is satisfactory, and the freed apprentices quickly attended, on the day of their total emancipation, the various churches, all of them attired in their best dresses.

Just blame is attached to those unprincipled persons who wish to make a harvest out of the negroes by exciting their worst passions. Knibb, the Baptist parson, is stated to have even recommended the total abandonment of cultivation on the north side, rather than to obtain extortionate wages. While another Baptist parson, named Whitehorn, at St. Andrews, is accused of using the most fulsome compliments to the negroes; declaring them as free and refined and good as their neighbors, that all are gentlemen and ladies, &c. We shall hear of some rare amalgamations, and dread the consequences which such seditious conduct may lead to. One half his congregation were so disgusted that they left the chapel. The Despatch says: One poor woman belonging (i. e. who did belong) to Doctor Spalding, came to get her child christened. The Rev. Mr. — asked the name of the child, and where the woman lived. She, poor woman, inadvertently said massa Spalding. He, the parson, flew into such a rage at the name massa, that there is little doubt left but the poor woman will remember the jubilation she received as long as she lives.

The negroes were flocking into Kingston to market with loads of fruits half ripe, to realize something for themselves. The Governor is accused of favoring the incendiary Baptist preachers Taylor and Philippo, on the Bushy Park Estate, where disturbances had ensued in consequence of their interference: such as recommending change of overseers, &c. The Despatch of the 9th says:

The disinclination of the negroes to labor has become general. The account we have elsewhere published from Port Royal is equally unfavorable as those from St. George's, St. Dorothy's, St. John's, St. Mary's, &c. &c.

The residence of Miss Mary Hull, at Union, had been destroyed by fire, supposed to be by the negroes. At St. Andrews, the sable peasantry struck for higher wages. The negroes at Port Royal Mountains struck for 3s. and 4d. per day; and the women declare they will do nothing but pick coffee. The consequence is that the whole Island of Jamaica remains uncultivated since Aug. 1st; and, if matters go on, it must be a waste like San Domingo. The preacher Knibb, if all is true, threatens to revolutionize the Island and make himself King of the Negroes. At Falmouth, he had 4000 negroes at his heels listening to his treasonable harangues, out of which, 100 of them formed his body guard, and thus surrounded, he entered Falmouth in his carriage as the Grand Agitator. The magistrates brought him up, and he defied them, saying that he had 10,000 negroes at his command. The negroes flocked around him at the court-house, and called him "massa parson." This is the man, too, whom Sir Lionel Smyth delights to honor.

The accounts of damage done by the desertion of the estates by the negroes, are distressing—cattle destroyed, cane pieces, and coffee dropping from the trees to rot on the ground, &c. The overseers and domestics obliged to cook their own meals. The Wesleyan and Moravian ministers are much praised for their good conduct.

New York Star.

LATE NEWS FROM EUROPE.

Defeat of the Russians and Destruction of the Fleet.—The Russians it appears, under Gen. Zap, in the beginning of May, had been completely defeated by the Abassack horsemen of Circassia. A part of the Russian force, after crossing the Kuban River, were separated from the remainder by the bridge giving way, when the horsemen fell upon them and cut them to pieces, or drove them into the stream, where they were drowned. On the 11th June accounts from Khissa state that a gale of unprecedented violence drove a large portion of the Russian squadron upon the coast—three frigates, two corvettes, five brigs, and two steamers, all of which were completely wrecked, the fragments of the cargo, the coin, &c. being strewn along the beach. It was a great wind-fall for the

Circassians. The whole number of vessels wrecked, or burnt by the Circassians after getting ashore, amount to some 30.

Famine in India.—In April last, tens of thousands of the impoverished inhabitants in the upper provinces of Bengal were reduced to utter starvation, of which there were 149,000 at Agra, alone, fed on public bounty. The rivers Jumna and Ganges, as we had already heard, were choked up with dead bodies, and the air poisoned with the effluvia. At Cawnpore, Muttra, Gualior and Delhi, the same scenes are exhibited. Many of the poor wretches coming from famine-stricken provinces to places where food was to be found, died on the road. The Calcutta accounts to April 10th, say that the poor children were seen crawling under the doors of the granaries, picking up grains of rice. That the roads were lined with dead bodies, a prey to the vulture and jackall. The smaller streams were obstructed by the masses of dead bodies thrown there by those who were employed to clear the high ways. The worst of it is, two months must elapse before the rainy season commences. The above shocking events are imputed to the bad administration of the British Government. If so, "the apprenticeship system" is as much a failure in the East as the West Indies.

An old dilapidated tavern in Spaffelds, London, known as Bagnie Wells, is the house that Nell Gwynne lived in.

NATIONAL BANNER.

Forever float that Standard Sheet!
Where breathes the foe but falls before us!
With Freedom's soil beneath our feet,
And Freedom's Banner streaming o'er us.

DEVOTED TO THE DEFENCE OF OUR NATIVE RIGHTS AND POLITICAL LIBERTIES, TO THE NEWS OF THE DAY, AND THE ARTS AND SCIENCES.

PROPOSALS are herewith issued for publishing, under the above title, and with these declared objects A WEEKLY PAPER, for the success of which, the publishers most confidently trust to the enlightened, virtuous, and patriotic of our Native fellow citizens.

When it is considered, that with a population of thirteen millions of people, there is but one publication (the Native American, of Washington) throughout our country, and in fact, devoted to purely AMERICAN principles, to the advocacy of our Native Rights, and our own fondly cherished Liberties and Institutions, while there are great numbers among us concentrated to the exclusion of interests of foreigners, to foreign ideas and political intelligence, in which their feelings are most strongly and very naturally interested, or to the dissemination of principles inimical to our liberties and government—will not our patriotic fellow-countrymen come forward to the support of one sincerely devoted to their feelings, their rights, and their interests? We think they will.

Among the important political and national objects proposed by the NATIONAL BANNER it will be its steady purpose to watch every step in the advancement of foreign intrigue and power, and promptly to announce, and fearlessly to oppose every encroachment upon our rights and liberties. Our principle of action will be to preserve the purity and permanency of our institutions, and our motto, "Our country, our whole country, and nothing but our country!"

Believing the time long since elapsed when, as was contemplated by our laws—if, indeed, that time was known at any period of our history—that the indiscriminate addition of aliens to our population was virtually an accession to our power and sources of happiness, we shall shun the impolicy and danger—nay, the fatality and ruin, of their introduction in such vast numbers, and particularly those innumerable paupers and felons, who are deported from Europe by the public authorities to rid themselves of the burden of their support and society, or their conviction and punishment, as well also, as the great numbers who flee their country to escape the justice due to dishonesty and crime. We shall assert the honor of our nation and the character of our fellow countrymen by opposing the humiliating practice of appointing foreigners to offices of authority over us, and by sustaining the abilities, and the integrity, the judgment, and intelligence of our own Native sons for every department of their own government, and for every sphere of enterprise, genius, and learning. We shall proudly point our readers to every new development of our country's resources, to our national fountains of wealth, happiness, and power, and to the various distinguishing characteristics of our people, and of our Native Land. We shall at all times warn our fellow citizens of the dangers, to which, under their own peculiar government, they, more than any other people, are exposed from the well known determination of foreign potentates, and the secret machinations of their base and bigoted agents to crush our institutions, and we shall, with like fidelity, point out to them their errors, and honorable means to avoid such fatal results; while we shall, at the same time, endeavor to inspire them with that prudence, caution, and sense of self-respect, so just and so honorable to themselves, yet so lamentably wanting in their estimation of transatlantic pomp, pageantry, and power, and in respect to every thing foreign. Nor will it be less our hope and ardent endeavor to subdue, or modify the violence and recklessness of modern party spirit, which so frequently sacrifices at its shrine, the best interests of our people, and the sacred privileges of our Native Citizens. We shall contend for an amendment of our Laws of Naturalization, so that the time shall be extended during which aliens are required to have existed in the United States, previous to their becoming possessed of all the rights and immunities of American freemen, and the power to wield the destinies of our country. We shall enforce, with all the facts and arguments so abundantly furnished by the subjects, the necessity of a registration of voters as the only honest and efficient means by which to put a stop to the gross and frequent frauds practised upon the Elective Franchise, and the importance of requiring of Foreigners the ability, at least, of reading or writing the sacred right of our own enlightened countrymen. It will be our duty and purpose likewise to show that the power to grant Certificates of Naturalization must be changed to other Courts, or Legislative Bodies, if we would not basely surrender, at wholesale, the most valuable gifts known to Americans; as well also, as the great advantages which would result to our free institutions, our safety, happiness, and pecuniary profit by requiring of Aliens a passport of character, &c. on their arrival in this country. We shall, in fine, examine and discuss the various political and general subjects of the day, with impartiality, honesty, and independence, and maintain, as they may, now or hereafter, affect our National interest and the prosperity of the American people.

The National Banner will likewise embrace the general news of the day, yet always the more useful and pleasing. Among its miscellaneous subjects—to be given with a like careful reference to their practical utility in the various pursuits of life, their amusing or spirited character, and the exposure of every species of quackery—those illustrations of, and comments on, the literature, literature, patriotism and virtue, and other parts of the world, of a political, commercial and social character will be communicated with similar views, and with the same steady purpose of affording, in a condensed form, the most important information on all subjects to the American general reader.

In the other great object proposed by this publication, as a journal of popular Science and the Arts, it will stand alone; there being no weekly, and but one of the kind in the United States. It is a department will embrace, briefly, the new and valuable discoveries and remarkable phenomena in the various branches of useful and liberal literature, and mechanical philosophy, together with the latest inventions and improvements in the useful and ornamental arts, as they are progressively developed in this country and in Europe. This branch of pleasing and important intelligence, and its applicability to the numerous purposes of society, business, and life, is not, we believe, generally appreciated.

Such being, then, in general terms, the objects and designs of the National Banner, the publishers appeal to the patriotic and scientific, to Mechanics and Artists, as well as to the general reader, for a liberal patronage; assuring them that all the ample resources will be secured, and that most untiring exertions made to render it among the most acceptable of the day.

The National Banner will be neatly printed on a large quarto sheet of eight pages, fine paper, and issued on Saturday evening of each week, at the low price of \$2 per annum, or \$1 for six months, payable on the delivery of the second number.

N. B.—As the publishers pledge themselves that this publication, when commenced, will be continued in the full prosecution of all its objects and in conformity with its promises, it will be issued whenever a sufficient number of subscribers shall be sufficient to defray its expenses, and should its patronage justify, it will be published daily.

Sept. 15.